Volume LXX CHICAGO, JANUARY 30, 1913 Number 22

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE CALL

Help lighten the load!
Humanity stumbles ahead on its road,
Urged on o'er the deserts, beset by the goad;
Men bend under burdens of hunger and care
And women must suffer and toil and despair;
Yea, even the children, astray in the strife,
Are bowed by the weight till they weary of life.
Hark! unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave,
Help lighten the load!

Help lighten the load!
With all of the strength that the heart can command,
With all of the power of brain and of hand,
With wills set to sacrifice, struggle, and dare,
With love that seeks ever each burden to share,
With unflagging endeavor that stops not to ask
The length of the journey, the cost of the task,
Come, sons of the kingdom! Come, children of God!
And along the dark path by the world's anguish trod
Help lighten the load!

In the Outlook *Priscilla Leonard*

CONTENTS

Genesis—*Arthur Wallace Peach* 339
EDITORIAL—
Notes 339
"The Naval League" 341
Why Attend Synagogue? 342
THE PULPIT—
The Crisis in Christology—Alexander Webster..344
A Free Platform 345
A Distinguished Visitor from India—Rev. J. T. Sunderland 345
Thy Will Be Done—*John Hay, 1891*.....346
The New Age—*Frederic Lawrence Knowles* 346
Resolutions Adopted At the Annual Meeting of The Chicago Peace Society, January 16, 1913 347
THE STUDY TABLE—
Two Recent Books—James G. Townsend 348
Notes—Frederick Starr, E. P. Powell.....348
THE FIELD—
The Spirit of Union 349
Death Penalty For Chinese Opium Users.....349

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

FONGERS

Sanitary Bakeries

572 East Thirty-fifth St.
3852 Cottage Grove Ave.

Phone Douglas 5962

PRINTING

We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :

Oakland Printing House 161 East 39th Street Phone Doug. 4305

IDEAL CREAM

For Chapped and Rough Skin

PREPARED BY

William F. Datz, PRESCRIPTION DRUGGIST

N. E. Cor. 39th St. and Vincennes Ave.

1902—One Wagon
1911—10 Wagons
and
Four Automobiles

We are patronized by those who desire and appreciate an excellent quality of laundry work.

BISSELL LAUNDRY CO.

Phone Douglas 1003
653-59 39th Street

Sample Copies of

UNITY

sent anywhere upon application

THE NEW YEAR

Should mark for you the beginning of a greater prosperity. A Savings Account in this bank is the first step.

We allow interest from January 1st on all Savings deposits made on or before January 15th.

DREXEL STATE BANK
OF
CHICAGO

DREXEL BANK BUILDING
OAKWOOD BOULEVARD & COTTAGE GROVE AVENUE

AN OLD ESTABLISHED BANK FOR SOUTHSIDERS.

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary

THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders

Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

Telephone Kenwood 3713

Colvin L. Johnson

Automobile Supplies and Repairs

4137 Cottage Grove Ave. CHICAGO

"Better be safe than sorry"
AND ORDER

High-Class Limousine Cars

AT REASONABLE RATES
FOR ALL PURPOSES
DAY AND NIGHT SERVICE

Phones Douglas 3268 Automatic 79-806
OAKLAND AUTO LIVERY
826 EAST 39th STREET
Send for Calendar Rate Sheet

WRIGHT & COMPANY

STEAM **COAL** DOMESTIC

Telephone Yards 5166
Main Office and Storage Yards:
1047 W. Thirty-Fifth Street
CHICAGO

FOR **Ice Cream**

Unexcelled in Flavor, Richness and Purity, telephone Oakland 290

FROZEN ARTS
743 East 43rd St.

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXX THURSDAY, JANUARY 30, 1913. NUMBER 22.

GENESIS

Out of the silence, song;
Out of the bud, a rose;
Out of the rose, the scent
The wood-wind blows.

Out of the years, a faith;
Out of life's travail, truth;
Out of the heart, the charm
Of ageless youth.

Out of the things unseen,
Out of the inner dream,
Ever in beauty is born
The love supreme!

Arthur Wallace Peach.
In The Independent.

The time has come for an impartial and fair-minded interpretation of old John Brown of Ossawatomie. When such an interpretation is given it will be found that John Brown is to be judged in terms of the spirit. Whatever was wrong in his method was counterbalanced by the divineness of his purpose. He was a poor politician and a worse general, but he was a grand old man, one who consecrated a great spirit to a great cause. For this reason the account of him by his only surviving son, Salmon Brown of Montavilla, Oregon, published in the *Outlook* for January 25, is not only interesting but timely reading. These few pages, with their illuminating illustrations, should be saved from the early oblivion incident to magazine literature. The prudent collector will cut them out and paste them as additions of value inside the covers of his life of John Brown.

Stimson of the War Department, General Wood and the Surgeon General, unite in the opinion that the canteen should be re-established in military camps as a temperance measure. They all agree that present conditions are deplorable, dissipation and drunkenness being rife; caused by the demoralizing "groggeries" that fringe the outskirts of every military camp. Is it not within the persuasive power of the national government to prevail upon city and state administrations to surround military encampments with such "dry zones" as are now provided, by most municipalities and states, around schools, colleges, even churches, and sometimes hospitals? Where the legal authority of the nation ends, its moral persuasion and patriotic influence should begin. Does not the fundamental trouble in regard to the army life of the private soldier rest in the fact that the men higher up assume that alcoholic drinks are, if not a necessity, a luxury in the military life, and by practice as well as by theory minimize their influence for sobriety? When the opinion prevails in the army, as generally as it does now in civic life, that habitual drinking of alcoholic beverages is a menace and the over use of the same is a disgrace, then the camp can be protected even as the school is now.

The theological schools of the land, which in the nature of the case have always been the strongholds of conservatism, and have been perhaps of all educational institutions the slowest in revising their curricula,—"do move." They, like other institutions, are being touched with the spirit of the times, and are reaching out into the non-clerical world with a non-theological, not to say un-theological, accent,—as the word "theology" has been interpreted in the technical and dogmatic phraseology of the churches. One more evidence of this looking forward, on the part of such schools, is the arrangement made by the Meadville Theological School for a Convocation Week, beginning February third and continuing to the seventh. The program will include eighteen lectures from men of more than national reputation, who represent four denominations and three great institutions of learning. The lectures are to be given in four different churches in the city, and devotional exercises will be conducted each morning by the ministers—in turn—of these churches. The general subjects will be "Religion and Literature" and "The Church and Society." This is the second venture of this kind on the part of the Meadville school. Two years ago there was a similar convocation, when the largest auditoriums of the city were filled with interested audiences. We would especially commend the timeliness of the subject "Religion and Literature." Too long have our theological schools accepted a dictum which they will not undertake to defend, that the literature essential to the spiritual life, or, at least, the literature needing especial interpretation, in theological schools, is confined to our Bible, possibly to the great bibles of the world. While, as a matter of fact, much of the practical and spiritual dynamics of available literature are to be found in the writings of the seers and the poets of the western world. These are great storehouses of inspiration to preachers who know how to use the same. Perhaps the modern pulpit languishes from no one cause more than from the estrangement, or at least, practical neglect of the spiritual resources found in the in-reaching and forward-reaching grasp of modern

poesy. Not only the great masters,—Shakespeare, Goethe, Milton, Emerson and Browning and their fellows,—but a thousand of the modern singers, and a still longer line of modern parable makers, essay writers and masters of fiction, touch the springs of the ethical life and strengthen the wings of the spirit many times, and in ways which under the circumstances, ancient scriptures, however imperative and sublime, fail to do. Modern scriptures, studied as *holy* scripture, is still much neglected in the training of ministers of religion.

The interesting article concerning the Bengali poet, Rabindra Nath Tagore, from the pen of Mr. Sunderland, which appears in this issue, unfortunately arrived too late to serve as timely information concerning the recent visit of the Hindu poet to Chicago. He came quietly, sought obscurity, and as quietly slipped away; the public of Chicago was given but two opportunities of hearing him. But even without adequate announcement Chicago disproved its alleged indifference to poetry and things of the spirit by furnishing large and appreciative audiences on both occasions. On Thursday last he addressed the faculty and students of the University of Chicago and the auditorium in which he spoke was crowded. On Sunday afternoon at 3:30 the auditorium of the Abraham Lincoln Centre was well filled with a representative audience gathered from all parts of the city. Men and women representing various phases of religious affiliation listened with rapt attention to this poet-philosopher interpret a discourse on "The Problem of Evil." For the sake of attracting the attention of the hurried reader, this further phrase was added to the title previously announced:—"From a Hindu Standpoint,"—but this addition meant but little. The discourse was from the standpoint of one endowed with human sympathies and ethical insight, informed by modern science, and corrected by wide reading and deep study. Mr. Tagore is every inch of him a poet, in appearance, in manner, and message. After a welcome by the editor of UNITY to the platform from which eminent Asiatics had previously been heard, a particular word of interpretative introduction was given by Professor A. H. Lewis of the Lewis Institute, whose guest Professor Tagore has been a part of the time. The remainder of the time of his visit in the city he found fitting hospitality in the home of the widow of the late lamented poet laureate of Chicago, William Vaughn Moody. Mr. Lewis aptly connected the work and message of Mr. Tagore with that of Professor Eucken of Jena, who is now in this country, and who will meet this week, for the first time we believe, his brother prophet from the East; both are to be at Rochester, New York, in attendance on a meeting of the Congress of Liberal Interpreters of Religion. The paper read by Mr. Tagore was one that is to appear in an English Review and will doubtless be read with interest, and, we believe, will make a profound impression. The following inadequate synopsis of his address, published in a Monday morning paper, is worthy of reproduction, and so we print it entire:

"It is susceptible of mathematical demonstration that more discords than harmonies can be produced on a musical instrument and this is also true of the complex instrument composed of the aggregate of humankind.

"Everywhere in nature, as we know it, there are discords as well as harmonies, but it is the harmonies that are important, as they constitute the universal diapason—the music of the spheres. The twinkling of the eyelids is the discord of the sight, but, despite these drawbacks, we have harmony, the grandeur, the glory of unimpaired vision. When man's vision broadens and he begins to realize his superb relation to the universal scheme of harmony he becomes involved in a death struggle between evil desires on the one hand and the eternal allurements of the good, the true and beautiful on the other hand. And when this struggle is won for the human race, then, at last, we shall have the world man, who is immortal."

Women's clubs are nothing if not progressive, particularly *The* Woman's Club of Chicago. Its high mission seems to be to initiate new movements and to inaugurate reforms. On this account it is all the more surprising and disappointing that the weight of that influential body should have been thrown, with a decisive majority, against the "Owen Bill," now pending in Congress, which looks toward the establishing of a Department of Hygiene, and the introducing into the President's cabinet a Secretary whose business it would be to guard the public health, conserve the vitality of the nation, and promote the physiological researches of science. The plea made to justify the ractionary vote was, that it was a movement looking towards the furtherance of one school of medicine as opposed to others. Such a claim can hardly have any standing ground among those who believe that the human body is a legitimate object of scientific study. There is no schism in surgery. The microscope will not lend itself to sectarian purposes, and it is not claimed exclusively by any sect in medicine. There are no disputes about the bony construction of the human form. The far-reaching discoveries of Pasteur, Koch and other bacteriologists are established on the same basis as are the discoveries in astronomy, chemistry or geology. Only those who believe that knowledge of physiology and anatomy is somehow depressing to spirit, and demoralizing to health, can consistently oppose this movement to supply not only a long felt want, but abolish a long standing scandal. The Department of Agriculture has been busy many years in guarding the health of pigs, sheep and cattle, in devising means for the development of cows and horses. Has it come to this, that a "Christian" civilization is afraid to apply the same methods of protection and use the same instrumentalities to promote the welfare of men, women and children? At least ninety per cent of the way

round the circle represents the commonplaces of all schools of medicine. The other ten per cent can represent, at least, only different theories of medication or no medication. The homeopath and the allopath are certainly moving toward one another both in theory and practice. All treatments by serums and antitoxins seem to be leaning toward the Hahnemann dictum of *similia similibus curantur*. While the homeopath is strengthening his potency, the allopath is reducing his doses. Both schools are ready to make large concessions to those who eschew medicine altogether if they will only conform to the scientific conditions of health in matters of diet, cleanliness, pure air and proper sleep. We hope that the women of the country, who are, by divine appointment, the housekeepers of the nation, the trained nurses of modern society, the guardians of health,—domestic, municipal and national,—will not follow the lead of their sisters in Chicago. In saying this we are not unmindful of the religious right of the individual, to take strong doses, small doses, or no doses. The diagnostician is more important than the prescription. Since the existence of microbes is demonstrated by the microscope, let us take note of the fact, that we may know better how to ignore them when we can, and use them when necessary.

"The Naval League"

The following correspondence sprang out of a request from the office of the Naval League of the United States at Washington, for a signature to a petition to Congress for legislation that would reorganize the personnel of the navy. The weakness of the present law is set forth. It is urged in the petition that young officers are kept in subordinate positions for too long a period, and on the other hand, fleet commanders, as soon as experience has qualified them, are retired. The petition further asks for a "consistent program of naval construction," said program to be shaped by a "Council of National Defence," which shall take into consideration "the naval problems and military strength of possible opponents." This petition was accompanied by "sixty-seven reasons for a strong navy," and the names already attached to the copy submitted, included those of such prominent laymen as the Rev. Lyman Abbott, D. D., of New York, John Wanamaker of Pennsylvania, Carter Harrison of Illinois and Arthur P. Hadley of Connecticut.

This petition carries with it not only the solemn issue of the day, but weighty names which the nation honors. For this reason we deem the following private correspondence a matter of public interest and worthy of editorial comment. We print it willing because UNITY has waged so aggressive and persistent a war against war, demanding as the next step a reduction and not an increase of the army, an abandonment of what it considers a vicious ambition to increase the navy. On that account we are glad to give the officer of the "Navy League of the United States," who has stated so well the argument from his side, full hearing. We withhold the name of this officer simply because the requirements of courtesy forbid the publication of the name of one who wrote with no thought of publicity. Here are the letters:

Dear Sir:—

I am in receipt of your circular letter asking for my signature to a petition to Congress for a reorganization of the Navy. I dare say we need a reorganization of the navy if it is to be increased or improved in efficiency, but I find myself at profound variance with so many of your affirmations, in the interest of a strong navy, that instead of my signature, in view of the honorable gentlemen involved, I must send a protest. I do not believe that the navy is our only defence. I believe the time has come for the pacification of the world, and history proves that that has never been advanced by the multiplication of war powers, but quite the contrary. Every additional battleship by any nation increases the need and the ambition for a simliar, or better one, by all the other powers. There may be need of a navy police for the enforcement of international law and the suppression of lawlessness, but that should be an international body and brought about by diplomacy.

I am pained to note, what seems to me, a lamentable growth of militarism in the United States, which is obviously a reaction toward barbaric conceptions of national life, which the democracy of the United States has in the past, to a large degree, escaped.

With great respect for the sincerity of yourself and parties concerned, I am, Respectfully yours,

JENKIN LLOYD JONES.

A REPLY

Dear Sir:—

I thank you for your interesting letter to General Porter, of January 22nd. I am interested in reading your views. I think a study of page 4 of our petition, and especially the quotation from John Fiske, the historian—"obviously, the permanent peace of the world can be secured only through the gradual concentration of the preponderant military strength into the hands of the most pacific communities," would indicate the views of the Navy League leaders as to the future of the international navy to which you refer. I was recently reading Woodrow Wilson's history of the United States and noticed that he refers to the War of 1812 as a "war of arms brought on by a program of peace" (viz.: disarmament). You will also recall that the United States was practically disarmed just before the Civil War. In fact, six months before the Civil War, a bill was seriously supported to abolish the navy altogether. The result of this state of disarmament was that both North and South had to go through a long period of preparation and we had a long drawn out war at a cost of seven hundred thousand lives and eight billions of dollars, including pensions up to the present time.

A similar program of peace to the one which Jefferson tried which brought about the War of 1812, would, even in these enlightened times, in my humble opinion, bring about disastrous results. The western continent has, of course, had many civil wars, but we have been wonderfully free from international conflict. We must surrender several American policies, including the Monroe doctrine, which makes for peace on the Western continent, unless we are prepared to defend them. The police force throughout the United States costs very much more than the navy, and doubtless one can imagine an ideal world where this force would not be necessary to make law effective. It is evident, however, that that time has not yet arrived.

Browning wrote, "All's love, but all's law;" and nature is remorseless in her punishment of law breakers. God does not seem to place much value on human life when man breaks one of His laws. The message was, "Glory to God in the highest, and on earth peace to men of good will." (Revised version.) Christ also said, "I come not to send peace but a sword." The explanation of these two verses is given by the prophet Isaiah, "There is no peace, saith my Lord, to the wicked." Consequently, as long as there is greed, avarice and wickedness in the world, force will be required to meet it and put it down. Perhaps you will be interested in reading

the poem, "Thy Will be Done," by John Hay, a copy of which I enclose. Very sincerely yours,
(Signed).....

In reply to the scholarly arguments offered above, we beg leave to urge:

1. We wonder whether the time has not come for that "concentration" John Fiske spoke of. We wonder also whether the present belligerent preparations that characterize the "leading" nations of Europe, especially Germany, Great Britain, France and Russia, can claim to represent "the most pacific communities." Certainly these "powers," armed to the teeth, have shown the usual modesty or tardiness in exercising their boasted "pacific" power in preventing the blooody battles of the last year. Whatever the issues involved may have been, they have been, or are to be decided by other than appeal to arms. If battleships are pacific instruments, why have they not been effective *before* rather than *after* the bloody battles?

2. It is possible to use the experience of the United States in the Civil War for quite another argument. Surely the munitions of war accumulated by the government on land and sea were used largely by those who sought to destroy the Union. Much blood was spilt on many a hard fought battle field in trying to recapture the guns both large and small that were manufactured for the United States, but were doing deadly service against the Union.

3. May it not yet appear that the only weakness in the Jefferson program was the fact that it was too much ahead of the times? We believe that in the fullness of time Jefferson's pacific policies will be considered the demands of international statesmanship everywhere.

4. The difference between the position of the editor of UNITY and the correspondent in question seems after all to be simply a question of timeliness. The later says, "It is evident that the time has not yet arrived." We say that it is evident that if the time is ever to arrive, now is the time to begin, and the United States is the power so situated that it can safely take the initiative. The freedom from international conflict in the past can be ours in the future, only, by our living up to the high pacific standards set by the fathers. There are no "American policies" so distinctive as ever to force a contest on geographic lines. The "Monroe doctrine" is an obsolete contention, for democracy, of which America claimed to be the specific guardian, now finds itself, to say the least, as much the quest of Europe as of the American continent. Monarchy everywhere is on the defensive. crowned heads assume an apologetic attitude, and constitutional democracy perhaps has as much to claim, certainly as much to hope for throughout Europe, as in the vast areas of South America, where the Monroe doctrine is supposed to guard from monarchical invasions.

5. Our correspondent shows a commendable acquaintance with the scripture and uses the same with effect. The Browning quotation is a searching one, but Law does not cease to be Love and nature does not seem to be dependent on human deputies to enforce her mandates. If so, she must have done much blundering in the selecting of her lieutenants, who have so often killed the wrong person at the wrong time and in the wrong place. If wars only slaughtered the offenders, and if the arbitrament of the field was always endorsed by history, we might have more faith in the gospel power of battleships. And is it not rather a hard realism that marshals the Master's words into the cause of militancy? It will not do to forget that he who said: "I came not to send peace but a sword," also commanded the pugnacious Peter to "Put up his sword." Surely there is no "peace for the wicked." But do God's angels need bayonets to enforce his behests? Have armies put down "greed, avarice and wickedness" in the past? Are they likely to do so in the future?

6. We are glad to print John Hay's poem in another column.

"Why Attend Synagogue?"

Substitute the word Church for Synagogue and the following extracts from a discourse by the Rev. Joseph Krauskopf, published in *The Reform Advocate* for January 18, are as applicable to the Gentile as to the Jew. They are words of weighty significance to the home makers and those who assume the responsibilities of children everywhere:

We often come across those who profess respect for the synagogue and esteem for the minister's usefulness, and who contribute toward the support of them; men who advise others —their wives, children, neighbors, employes, to attend upon divine services faithfully, emphasizing their advice with their belief that society possesses no better guardian against sin and vice and crime, no better protector against temptation, no better master of the passions, than the house of worship. When, however, asked why they themselves are strangers there, they tell you that they have not the need of the synagogue which others have; as to temptation,—they are under absolute self mastery; as to its moralizing and spiritualizing work,—living on a higher moral plane, and breathing a purer moral atmosphere than others, they can easily dispense, they say, with service and sermon, without which the common herd can never do; as to attending upon divine service,—they can worship God as much at home, they say, as in the synagogue, as much in the Temple of Nature as in the Temple built by men. * * * * *

It is idle to hope that children will long continue to have regard for divine services and religious teachings, from which parents habitually absent themselves. If the synagogue is to have real and lasting value for the children, they must see it valued and cherished by parental example as well as precept. Children who are accumtomed in their early years to sit alongside of their parents in the synagogue, are more likely to become regular attendants in later years than those who never, or but rarely, see father and mother participating in divine services. Parents who have ample time for money making and pleasure seeking, for theaters and operas, for golfing and card playing, and yet, with all their professed admiration for religion, with all their pretended eagerness that their children develop a religious spirit, have not an hour or two to spare in all the week for the synagogue; or, men who hold distinguished office in religious organizations, and yet rarely cross the threshold of the synagogue,—all such are nearer being hypocrites than saints. We approve as highly as they do the search for rest and recreation and exercise, but

the search after physical health at the cost of spiritual health may secure the thing sought, but makes of it much more the health of an animal than the health of a human being created in the spiritual image of God. Perfect health means not only a healthy body, but a healthy mind and a healthy soul as well.

Of course, men can read their prayers, their scriptures, or other sacred literature at home; of course they can, but the number is small who do. Where church atmosphere does not sanctify, where church architecture and church music do not lift the heart and bow the head, where pulpit admonitions and exhortations do not stimulate introspection and aspiration, their prayer book soon gives way to newspapers, and Bible to novel, and sermon literature to gambling cards. The living word of the true preacher is far more powerful than the cold letter of the best of books. The God-inspired sermon can arouse the conscience, can stir memories, can awaken emotions such as the cold letter of newspaper or book rarely does. Words coming from the heart make for the heart, and rarely fail to find lodgment there, once the heart is properly attuned. The fiery sermons preached from the pulpits of the colonial churches did more to wrest liberty from England than Washington's courageous sword.

Of course men can worship in the Temple of Nature as well as in the Temple of Man. And men have done it. We have read of Goethe, awed on the top of the Brocken by the magnificent scene that unrolled itself before his eyes, worshipfully bowing his head and repeating the words of the Psalmist: "When I see Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man, that Thou takest thought of him? and a son of man, that Thou heedest him?" And we have read of Linnaeus, the great Swedish botanist, falling upon his knees in worship at seeing a certain rare and beautiful plant in bloom. And I can remember coming across a man one day upon a lonely part of the Cape May beach, who was gazing intently upon the dashing and billowing waves of the sea. Upon asking him, for want of anything else to say, whether he did not feel rather lonely where he was, he answered in a tone that expressed much surprise: "Lonely here, where I am face to face with God, where I can hear His mighty voice and see His wondrous handiwork?"

But only the fewest of the people have that mental and spiritual exaltation that can see and hear and feel God in the heavens above, or in the earth beneath, or in the waters under the earth. The great mass of mankind must have the house of worship to have religious feelings aroused, must have its full services before a worshipful mood can be awakened, before the spirit can be made receptive of spiritual truths. They must be told of God before they can have godly thoughts.

* * * * *

Substitute teachings such as these for the religious literature that has been hitherto used, depend on theaters, press, police court, instead of on the church, for the sanctification of life and for the uplift of society, and it will not be long before the Ten Commandments of old will read something like this:

I. I, man, am the highest that is; above me there is none.

II. Whatever I want that I shall have.

III. None shall go unpunished who denies me aught.

IV. Remember the Sabbath Day for unrestrained fun and frolic.

V. Let thy parents slave for thee and do thee honor, seeing that they brought thee into this life without thy will.

VI. If it suits thy purpose, thou mayest kill the life or character of others or thine own.

VII. If it suits thy pleasure, thou mayest commit adultery.

VIII. If it serves thine interest, thou mayest steal.

IX. If it serves thy purpose, thou mayest bear false witness against thy neighbor.

X. If thou desirest it, thou mayest seize thy neighbor's home, thy neighbor's wife or thy neighbor's goods.

* * * * *

Let no one, therefore, be astonished that he does not find God, if he does not seek Him. The prophet Jeremiah touches the truth in our day as he did in his time when he said, "Ye shall find God when ye shall search for Him with all your heart." Let no one expect to possess a kindling, vivifying faith, who never reads the story of godly men and their godly deeds; who never traces the finger of God in the evolutions and revolutions of nations and in the careers of individuals; who never peers into the mysteries of the universe and into the yet greater mystery of man; who never asks the cradle for the whence of life nor the coffin for the whither; who never studies the law and harmony, the prevision and provision that pervade our universe, and that make life on earth possible; who never, with the aid of telescope, sweeps the vast empyrean, and beholds there countless myriads of worlds circling in an infinitude of space, in an eternity of time, with inconceivable speed and with absolute inerrancy, without props and without tracks to keep them in place, without clocks and timetables to keep them from colliding with each other. Let no one speak of not having found faith, who has never sought God within some laboratory, who has never examined under microscope the marvels of the human brain, of the human eye or ear, of the human heart, the wonders manifest in a drop of water, in a flake of snow in a blade of grass; the perfection visible in organs of creatures so infinitesimally small that they elude all but the most powerful lenses.

Not searching for evidences of God in the heavens above or on the earth beneath or in the waters under the earth, not reading of Him in the volumes of ancient and modern lore that crowd our shelves, not hearing learned men discoursing on Him from platforms and pulpits, how and where do they expect a rational and satisfying faith in God? In the busy shop or office? At the opera or theater? At the card table or on the dress parade? At the bargain counter or in the millinery shop?

Instead of not being able to see God, the trouble with the people of little or no faith is that they see too much of Him, and enjoy too much of His kindness.

* * * * *

Guarantee to me the attendance upon divine services of every sane man and woman, youth and maiden, for one year, and I will guarantee to you the lessening by one-half, within the year, of our present number of divorces and suicides and manslaughters; of scandals and corruptions and profligacies; the lessening by one-half of the present number of those who are brought to our police courts, or driven into dens of vice and crime; the lessening by one-half of the present number of those who, by reason of the heartlessness or indifference of their fellow-men, are obliged to eke out a miserable existence in the slums and ghettoes of our congested cities; the lessening by one-half the present number of those who, though well able, refuse to contribute their proportionate share toward the care and cure of the poor and sick and helpless. The mere consciousness of standing face to face with God, within the sanctuary dedicated to the worship of Him, awes the mind, subdues the spirit, intensifies the emotions, appeals to what is best within us, kindles noble resolutions and turns many of them into blessed achievement.

Go to the synagogue and take your children with you, if you would preserve the peace and happiness of your home, if you would maintain your own integrity and authority, and have your children honor their father and their mother.

Go to the synagogue if you would learn to do justly, to love mercy, and to walk humbly before your God, if you would acquire the habit of loving your neighbor as yourself.

Go to the synagogue if you would be taught the true value and true happiness in life, if you would be shown that, though you have all things and have not health of mind and heart and soul, you have not anything.

Go to the synagogue if you would see the law of God and man upheld, and vice and crime and evil suppressed.

Go to the synagogue if you would have your animal passions mastered, your unholy appetites controlled.

Go to the synagogue if you would have a character which no temptations can lure, which no menace can bend or move from the path of right.

Go to the synagogue if you would have placed before you, for inspiration and emulation, the lives of the great heroes and martyrs, who dared all and suffered and braved all, in the service of God and for the good of man, if, by hearing of the great thoughts and the great deeds of the great thinkers and doers, you yourselves would learn to think and act greatly.

Go to the synagogue if you would find solace for your sorrow and hope for your despair, if you would learn to look up and on, to go forward and onward.

Go to the synagogue if you would see that religion, like the thread in Ariadne's hand, with which she safely guided Theseus out of the fatal labyrinth, is the power that delivers us from the snares which beset us, from the evils that menace us, that lift us from all that is base and low into those regions where the eternal God and the eternal good hold sway

THE PULPIT

The Crisis in Christology

The verdict against "Christianity as defined or understood in the churches which formulate it" stated by Dr. Martineau in *The Seat of Authority in Religion,* with pain and dismay, was indicative of a Crisis in Christology. The aged scholar, reviewing the discussion of Christian subjects, found the conclusion forced upon him that "Christianity has been mainly evolved from what is transient and perishable in its sources; from what is unhistorical in its traditions, mythological in its perconceptions and misapprehended in the oracles of its prophets." Ere he felt the full force of that conclusion he intimated the disappearance from "our faith of the entire Messianic mythology." He spoke in *Loss and Gain in Recent Theology,* not merely of the lost argument from prophecy now melted away by better understanding of the Hebrew writings, or of the interior relation under any aspect, of the Old Testament and the New, but of the total discharge from our religious conception of that Central Jewish dream which was always asking "art thou He that should come or look we for another," and of all its stage, its drama and its scenery.

It was a serious confession to make and a grave situation to face. Subsequent discussions have substantiated his verdict and emphasized the Messianic loss. There is, however, a lack of realization of the loss, or, at least, of an express admission of it by the churches which formulated Christianity. The attempts at the "reconception of Christ," and the reconstruction of formulæ, that are manifest, are a tacit admission that the Christian dogmas are "the growth of a mythical literature or Messianic dreams or Pharisaic theology or sacramental superstition or popular apotheosis." Many students feel in their hearts that to consecrate and diffuse under the name of Christianity a theory of the world's economy thus made up of illusions from obsolete stages of civilization must have an effect no less deplorable in the province of religion than would be in that of science, hierarchies and missions for propogating the Ptolemaic astronomy and inculcating the rules of necromancy and exorcism.

What is really the case with the churches subject to forms of Christianity? Have they not arrived at the conclusion stated above or are they hindered from confessing that it faces them? They are in a legal dilemma; they are bound to Christianity by their trust deeds, their standards and their constitution. They are held by law to be Christian churches; their property is mortgaged to Christianity, and they are not free to decompose and recompose. Though their advanced members may feel obliged to accept Dr. Martineau's conclusion, or one near to it, two or three or even a single conservative member can hold the church property for "Christianity" as defined or understood. Even the churches which do not formulate Christianity—"Unitarian," "Free Christian," etc., are in the same dilemma. All the societies that exist for the dissemination of Christianity, however entitled, have the same crisis upon them. There is a Christianity which is considered orthodox, and, strictly speaking, it is the only one entitled to the name.

The term "Christ" has a root and historic reference to the Hebraic Messianic idea. The form of it which became dominant in the Christian church was set up by Paul. He identified Jesus of Nazareth as the Christ and elaborated a Christology with him as its center, the more immediate part of which was *a second coming,* which might be any moment. But the Jewish dream, which Paul and the Gospel writers prolonged, has proved to be an illusion. As Principal Carpenter points out in *The Historical Jesus,* pp. 228-9, "the descriptions of it attributed to Jesus contain an element of time which was never fulfilled. The event which was to happen in the lifetime of that generation would undoubtedly have conclusively established the claims based upon it had it taken place. But with every century that has since elapsed, its probative value has declined; and now that this great expectation has passed out of our world view, the Messianic character no longer expresses what Jesus really stands for in history and the lofty pretensions which Christendom has associated with it will slowly be dissolved and fade away."

That is very gently put by the judicious Principal, but none the less pressingly is the dissolution taking place. What is to be done in view of it? Spasmodic efforts have been made to reconceive the Christ, but they confuse the issues. The one thing that has to be acknowledged is that neither the Hebraic nor the Roman Christ is valid for us. Neither the Pauline nor the Calvinian formulation of Christianity is acceptable now. The Messianic conception in any form cannot be entertained. It is very humiliating, no doubt, to Christendom to find that its hierarchy is dethroned, its dogmas discredited and its Christological elements decomposed, even by its own critics, but the fact has to be admitted. For the sake of a Theology worthy of modern knowledge, the admission has to be made. We need constantly to clear Theology from everything that narrows and weakens, and although that should demand the lopping off and casting away of ancient dogmatic growths, and even a total reconstruction of thought, the duty should not be shirked.

The Confession has already been virtually made that the orthodox Theology as set forth in authorized creeds is no longer affirmable, but no definite and thorough attempt has been made to provide a substitute.

Instead of reprobating the entire dogmatic scheme as antiquated and irrational, the creedalists have weakly essayed the patching of the creeds, the modification of subscription, the retranslation of terms, etc. The situation requires a radical reconstruction of Theology. The discoveries of Science have necessitated a total change of front in the Conception of Life. Evolution has given a new basis for thought, and all philosophy has to construct its interpretation thereupon.

There is plenty of room and material for a reconstruction of the idea of God, and to that the theologian should set himself; only he must not be a Bibleist merely, but a capable Naturalist. A reconstruction of Christology is as impossible as a reconstruction of Alchemy. The Messiah is as much an illusion as the Eldorado. The Christ is as unreal as the Philosopher's Stone. The attempts that are being made to rehabilitate Christ and find a metaphysical place for him in human nature are but verbal jugglery. The term belongs to the Hebraic apocalyptic literature and thenceforth to the Mediæval Christianity, and to trans-

fer it to another sphere of thought is to subject it to disfigurement and make it spurious.

It is right that the divine imminence in humanity should be acknowledged and emphasized, but surely there are terms naturally belonging to the present experience of it in which it can be expressed freely and fully. No excuse concerning the sacredness of the term Christ can warrant its transfer from Hebraism. It belongs there and has its fit reference there, and to endeavor to make it mean something else than the Messianic Conception is to outrage the term. The idea of the divine principle in human nature should find its own terminology. All effort to apply the term "Christ" to the *psyche* or spiritual element in human life is but a sop to an effete orthodoxy. The term should be reverently laid by along with others belonging to the disintegrated Hebraism.

There is much to do and worth doing in the extrication of Jesus from Christianity. His sayings in the Gospels are embedded in and encrusted with Messianic elements which distort and discolour them. There is much in them which would be of great spiritual service to Theology and Morality if they were released from their fanciful eschatological setting. The Kingdom of God of which he spoke had a wider scope than any Hebraic outlook or any Roman scheme. The seeing of God for which he set the pure in heart was not a privilege of his "Second Coming," and the inheritance of the earth by the meek was not to be on Abrahamic lines.

When Jesus is delivered from the egotistical and parochial Christhood into which the dogmatists forced him, and set in the universality of his teaching, he will be a greater power than ever.

ALEXANDER WEBSTER.

Aberdeen, Scotland.

A Free Platform

The great desideratum in the opinion of liberal professional men today is to secure an environment which will permit of perfect freedom of thought and speech. Preachers, teachers, lawyers, philosophers demand a free platform, and it is not unusual to hear of a preacher quitting the ministry because he feels trammeled by the traditions and conventionalities of the pulpit. If Dr. Lyman Abbott is correct in a recent utterance of his, as quoted in the *Universalist Leader,* such a step must be ill advised, inasmuch as a minister's opportunity for free speech does not wait outside the pulpit. He says:

"You will hear men telling you that the pulpit is not free. Gentlemen, I have been a lawyer speaking at the bar; I have been a journalist, conducting a national journal; I have been a lecturer on the lyceum platform; and I have been a preacher in the pulpit; and, out of all that experience, I can tell you that there is no platform in America so free as the pulpit —if a freeman stands in it!"

I shall not have much trouble in proving to a man God is our Father, if I can prove to him I am his brother.—*Robert Collyer.*

A Distinguished Visitor from India

America has been favored in the past by visits from several eminent men of India. The Gaekwar of Baroda, the most progressive of the native Indian rulers, has been here twice, and one of his sons has been a student in Harvard University. The World's Parliament of Religions in Chicago was attended by several Indians of distinction, the best known of whom were Mr. Mozoomdar, the Brahmo Somaj leader, and the Hindu Swami Vivekananda. It will be remembered that these two men made a marked impression at the Parliament, by the eloquence of their addresses and by the depth of their spirituality. Later both men lectured extensively in the West and in the East, and also in England, everywhere attracting large audiences and impressing their hearers with their intellectual and moral power.

Since their visits Professor B. N. Sen of the University of Calcutta, Principal H. C. Maitra of City College, Calcutta, Professor Ramanathan of Ceylon, and several other men well known in their own land, have been among us for longer or shorter periods. We have now among us a man who in literary ways is more eminent than any of these. I refer to Mr. Rabindra Nath Tagore of Calcutta, who is spending the winter in this country in quiet observation and study of our literature, art, institutions, religion and life—having come here in the autumn from England, where he had been for some months.

By common consent Mr. Tagore is India's most distiguished poet. He belongs to one of the most influential and wealthy old-time families of Calcutta, his father having been the honored Makarshi Debendra Nath Tagore, the second great leader of the Brahmo Somaj movement in India. Although Mr. Rabindra Nath Tagore is an English scholar, with a thorough mastery of our language, his poetical writing has been nearly all done in Bengali, his native tongue. While in England last summer he spent considerable time in translating his poems, and the London papers have announced that a volume of his verse in English, of his own translation, is to appear soon.

Notwithstanding the fact that Mr. Tagore has attained his greatest fame as a lyric and dramatic poet, he is also well known in India as a writer of stories and essays, and as a composer of music. A short play entitled "The Maharani of Arakan," adapted from one of his stories, was produced in London on October 12, at the Albert Hall Theater, the principal parts being taken by English actors and actresses. As introductory, Indian songs of his composition were sung, and a number of his poems, translated into English by himself, were recited.

At a dinner given in his honor at the Trocadero Restaurant, London, Mr. W. B. Yeats, the poet of the Celtic revival, presided and paid an impressive tribute to Mr. Tagore's genius. Said Mr. Yeats:

"To take part in honoring Mr. Rabindra Nath Tagore is one of the great events of my artistic life. I have been carrying about with me a book of translations into English prose of 100 of his Bengali lyrics, written within the last ten years. I know of no man in my time who has done anything in the English language to equal these lyrics. Even as I read them in this literal prose translation they are as exquisite in style as in thought. The style was familiar in Europe several hundred years ago. Mr. Rabindra Nath Tagore is also a great musi-

cian; he sets his poems to music; then he teaches poem and music to some one, and so together they go from mouth to mouth, sung by his people, very much as poetry was sung in Europe three or four centuries ago. In all his poems there is one single theme: the love of God. When I tried to find anything Western which I might compare with the work of Mr. Tagore, I thought of 'The Imitation of Christ,' by Thomas à Kempis. It is like, yet between the work of the two men there is a whole world of difference. Thomas à Kempis was obsessed by the thought of sin; he wrote of it in terrible imagery. Mr. Tagore has as little thought of sin as a child playing with a top. In Thomas à Kempis there is no place for the love of visible nature; into his great austere nature such a love did not enter. But Mr. Tagore loves nature; his poems are full of the most beautiful touches showing his keen observation and deep love."

Mr. Yeats then read Mr. Tagore's own English translation of three of his lyrics.

Mr. W. Rotherstein, the artist, who was one of the speakers at the dinner, writes as follows to a Calcutta paper regarding the impression which Mr. Tagore created in London:

"The pleasure which Mr. Rabindra Nath Tagore's sojourn here in England is giving us, far exceeds our anticipation. All that I suspected beforehand in this sweet singer and sage, I find to be present, with a hundred other qualities unsuspected. Was there ever a nobler soul than his, or a deeper or more sincere inspiration? I cannot tell you how highly I place his poetry,—you would think me guilty of exaggeration if I were to do so. Nothing that he writes but comes from his own inner experience: there is no flourishing of skill or power; his work is a humble and passionate personal offering to the visible beauty of the face of the world, to him a perfect and satisfying manifestation of the unity of the universe; the infinity of beauty an outward sign and symbol of the infinity of God's love. What the charm of his poems must be in his own language I can only dimly imagine; but their pregnant meaning is in itself enough to make his songs wring one's heart and stir one's soul; and even in prose translations one gets what no other contemporary poetry can give one. You should be proud of your great poet (as I know you are), especially when poetry is united to such a character as his."

Mr. S. K. Ratcliffe, the well known London writer, who was for some years editor of the Calcutta *Statesman,* says of Mr. Tagore:

"The position of Rabindra Nath Tagore in modern Bengal is without a parallel. He is a man in the prime of middle life, and for a quarter of a century his influence and renown have been growing. It is impossible of course, for one unacquainted with the Bengali tongue (in which alone the poet writes, despite the tradition of his family in English scholarship and his own familiarity with our language and literature) to speak of his work save by hearsay. One can only record the judgment of his countrymen. That, however, is altogether unequivocal. His name is a household word in the Bengali speaking world. His songs are heard everywhere from the Northwest to Burma. His poems and dramas, stories and essays, printed in the Indian magazines or circulated in cheap editions, count their readers by tens of thousands. He is the acknowledged master of Bengali literature, honored as artist, thinker, and teacher, as a builder of harmonies, a maker of new forms, as the writer who more than any other has revealed the capacities of the Bengali language for imaginative and philosophical expression. This personal achievement would of itself be sufficiently remarkable; but it so happens that Mr. Rabindra Nath continues and fulfills a great family tradition by virtue of which the Tagores constitute the flower of the intellectual aristocracy of Bengal."

The London correspondent of the *Manchester Guardian* writes that

"The coming to England of the Indian poet and dramatist, Rabindra Nath Tagore, has aroused a deeper and wider interest among thoughtful people here, than the appearance of any other visitor from the East in our generation."

Since reaching America Mr. Tagore has been making his home in one of our college towns,—Urbana, Ill.,—with a friend who is a professor in the University of Illinois. Though retiring in his nature and seeking to avoid publicity, he has so far yielded to the desire of others as to deliver a series of lectures in the Unitarian Church in Urbana on "The Upanishads." Nor is it strange that these lectures produced a deep impression on those who heard them, for the lecturer is a profound student of Indian philosophy and religion, as well as a poet. It is gratifying to know that Mr. Tagore has consented to deliver two addresses at the Congress of Liberal Religion held in Rochester, N. Y., on January 28, 29 and 30, his subjects being "The Brahmo Somaj of India" and "Race Conflicts and Human Brotherhood." Before he returns to England he ought to be heard in as many places in this country as he will consent to speak,—at universities, before literary and philosophical societies, and in religious gatherings. The danger is that he will be gone before we become aware what kind of a man has been among us, or what we have missed.

Ottawa, Canada. J. T. SUNDERLAND.

"THY WILL BE DONE."

Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist
Content to trust and die.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto thee,
O Lord, Thy will be done!

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In Thy name we assert our right
By sword or tongue or pen,
And e'en the headsman's axe may flash
Thy message unto men.

Thy will! It strengthens weakness,
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Whenever man oppresses man
Beneath Thy liberal sun,
O Lord, be then Thine arm made bare,
Thy righteous will be done!

—*John Hay,* 1891.

THE NEW AGE.

When navies are forgotten
And fleets are useless things,
When the dove shall warm her bosom
Beneath the eagle's wings,—

When memory of battles
At last is strange and old,
When nations have one banner
And creeds have found one fold,—

When the Hand that sprinkles midnight
With its powdered drift of suns
Has hushed this tiny tumult
Of sects and swords and guns,—

Then Hate's last note of discord
In all God's worlds shall cease,
In the conquest which is service,
In the victory which is peace!

—*Frederic Lawrence Knowles.*

Resolutions Adopted at the Annual Meeting of the Chicago Peace Society January 16, 1913

Resolved, That, in view of the fact that a great many loyal and thoughtful American citizens fear that the exemption of American ships using the Panama Canal from paying the tolls imposed on foreign ships may be a breach of treaty obligation, therefore the Chicago Peace Society hereby respectfully petitions the members of the House of Representatives and Senate of the United States to submit the question to international arbitration unless the said enactment is rescinded.

Resolved, That the Chicago Peace Society hereby firmly declares its conscientious disapproval of the so-called "Militia Pay Bill" or "Pepper Bill," namely, House Bill No. 8141, now pending in Congress. It is our honest opinion that the provisions of said bill are dangerous and that the bill itself is one of the most un-American and pernicious measures ever drafted. We therefore respectfully request and urge the members of our national House and Senate to vote against said bill.

Resolved, That inasmuch as it is reported that the Navy League of the United States has petitioned Congress for the creation of a so-called council of national defense, the Chicago Peace Society hereby respectfully expresses its hope that our national lawmakers may devise those things which make for international justice and good will, instead of those things which make for international rivalries, jealousies and hatreds. Let us carry civilization forward to more righteous and courteous international relations. We covet for our own United States the leadership in those things which are to abide, leadership for that better and enduring civilization of tomorrow which happily, we believe, is inevitable.

Resolved, That in the matter of the above named questions of the Panama tolls, the Militia Pay Bill, the Council of Defense, and all other matters affecting international policies, we call upon the people's law-makers to rise above the pettiness of political game-playing, above the prejudices of a provincial and selfish nationalism, and to legislate with statesmanship to which our children's children shall point with gratitude and pride, and which future historians shall chronicle with enthusiasm. We speak plainly because we feel deeply. We speak with respectfulness but with a rising determination to scrutinize the vote actions of congressmen and senators. Too often has Congress played into the hands of privileged classes in the matter of international relations and military and naval policies. We solemnly pledge ourselves to endeavor to organize the ever-increasing pacifist sentiment throughout the country to defeat those men who lead our government to do wrong; and we believe that good citizens more and more will realize that it is the duty of all right-minded persons to support, with steadfastness and grateful loyalty, those men of moral sincerity and statesmanlike vision who shape their public conduct in the light of, and dedicate themselves to the cause of, justice and human welfare.

The Study Table

TWO RECENT BOOKS

THE OPEN SECRET.

"The Open Secret," by Rev. Dr. James T. Bixby, published by the *American Unitarian Association,* is a volume of absorbing interest. I wish it could be placed in the hands of every orthodox minister in America. It would give him fresh arguments and a world of illustration for the existence of an Intelligent Mind; and it would show him that while Unitarianism is a larger and more rational theory of the world it is also a deep, tender religion. But space forbids a review of this suggestive work and I must give my attention to a chapter where the thought rises very high, that chapter entitled "Fate or Choice."

Dr. Bixby has indubitably shown, I believe, that certain exceptional men like Darwin, Channing and Edison, and indeed that all men who come to a certain altitude of feeling and of intelligence have freedom of will. And he has supported his philosophy by many apposite quotations from Browning, John Stuart Mill, Prof. James and others. He shows that even the reluctant Huxley admits that "our volition counts for something as a condition in the course of events." Dr. Bixby has shown in this child of his brain that the motive becomes "preponderant when the self has put its casting vote into the mental balance," and that the "change originated by the conscious self in the act of willing moves with mighty effect into the social and mental world." I think it must be admitted (and this admission is fatal to the Determinists) that those who are born with healthy, beautiful bodies, an even temper, a sound judgment, an active intellect and a benevolent heart,—the Squire, Allworthys of Fielding,—have *will,* and that this will may be guided by reason to wise and noble ends.

But it seems to me Dr. Bixby has weakened his argument when he attributes free-will to every one, to the multitudes. Are those who are born with feeble bodies, irascible tempers, narrow judgments, dull intellects, selfish hearts, free to choose a pure and noble life? Can a boat make its way up stream against the current? When Nature seems to design one to play a great part on the varied theatre of time, she gives him the power. As Addison said of Cæsar: "The Alps and Pyrenees sink before him." But if Nature gives one a feeble will and a weak intellect, can he make the Alps of difficulty sink before him? Indeed, here is the question. Can one act outside of the nature which the universe has given him? Could Iago be any one else than Iago? Could the selfish Blifil be the generous Tom Jones? Could Nero have been Antoninus? Is it not so that the wonderful and beautiful, which are easy to one man, are impossible to another?

Dr. Bixby is right when he says: "Men and women have got to use their wits; they have got to control their passions; they have got to sacrifice pride and vanity." But notwithstanding those who are capable of free-will, there are vast numbers of whom it is difficult to tell whether they are entitled to our applause or censure, our admiration or contempt.

J. G. T.

"The New Vitalism"

I do not know of any American scientists who have accepted the theory of the neo-vitalists, but it has enticed as keen an observer, and as clear a thinker as Mr. John Burroughs, for in my judgment the "New Vitalism" is a new intellectual vice.

The "New Vitalism" is an endeavor to account for the nature and origin of life upon our earth. Science has tried in vain for years to create life; and how to produce life without antecedent life is still the biological riddle. A number of European scholars, led probably by Sir Oliver Lodge and M. Bergson, have started the theory that at a definite time and place a force, a tendency, a principle, apart from matter, entered into and animated it—made it alive. These scholars call this power, this principle, which they believe they have discovered, the "vital force." They do not tell us *how* this union makes dead matter alive—that is still the big mystery, but they say this "force" descends into matter and, behold, there is a germ of life which develops into millions of marvelous forms, from "the meanest flower that grows" to the brain of a Shakespeare or a Lincoln. It is further said by the neo-vitalists that this theory extinguishes (and they assert it is the only theory which does) the idea that life in the minnow and in the man is merely "a chance product of the blind mechanical and chemical action and interaction of the inorganic forces," as Prof. Loeb seems to teach.

It will be seen in this philosophy of the "New Vitalism" that a break, a discontinuity, a gulf, is made between the inorganic and the organic elements, a position which science or common sense will never accept. And it seems to me the philosophy raises more difficulties than it clears away. The questions will come—what is this "vital principal," when did it come, and how did it know the time and place in which to descend into matter?

In advancing the "New Vitalism," M. Bergson begins by asserting that our knowledge is an illusion, and then he proceeds to exalt the intuitions by villifying and belittling the intellect. Now I cannot believe our knowledge is merely an illusion, as Bergson says. Our knowledge is but a drop from the vast ocean of truth, but it is a real one. Other drops will be added to it, and they may illumine it, clarify it, or show it in new relations, but they will not obliterate it, or make it an unreality. And is it not mere arrogance to make the intellect a material faculty, only fit to handle material things? Is the intellect material because it uses the eye, the ear, the hand? With this same intellect I throw my thought to the distant stars or trace the moral laws in the depths of the soul! M. Bergson believes the "New Vitalism" is a revelation made by the intuitions. But will any man of science or common sense believe that the intuitions can make known biological or scientific truths?

Nor can I believe that the "New Vitalism" is the only philosophy which extinguishes the "chance" or "mechanical" theory of the world held by so many scientists. Have not the believers in the Bible a right to their faith—certainly not mechanical—"in the beginning, God"? Then there is the belief held by great German biologists that the universe is alive, and that the myriad forms of life we see on this planet are manifestations of that supreme, vital, energy which is everywhere. Is not this belief as feasible as the assumptions of the neo-vitalists? And (though I know it is only a theory) there is the conclusion to which I am forced, that behind the visible and invisible universe there is an essence, an ideal, a spirit, an ineffable something, ever growing, straining, struggling, aspiring toward Truth, toward Goodness, toward Beauty. This ideal, this essence, this ineffable something has produced in the evolution of the ages this great universe. In this evolution there will be constant change; the earth may fall into the sun, and the fires in yonder distant constellations may go out like candles, but this essence, this spirit, this *ineffable something* will abide and ever struggle toward new and greater creations.

JAMES G. TOWNSEND.

Notes

You know I rarely read what you and yours call "books." It is hard to say what book or books read during 1912 most pleased, inspired and instructed me. I would give high place to de Vries "Mutation Theory" and to Chen Huan-Chang's "Economic Principles of Confucius."

FREDERICK STARR.

Your senior editor writes to know what book during the last year touched my reason or tickled my fancy. I have not been overwhelmingly made responsive to any book of the year, although some of them are very admirable. But if you want to know what I have been doing lately I will tell you that I have been reading "Keeping Up with Lizzie." I am satisfied that I am not wasting any time, and that my emotional life is graded up to a better stage of common sense. I wish you would get that book, and everyone of you start out to keep up with Lizzie. I do not know where there is a little volume with more plain common sense in it, that can be secured at a price not above the purse level of the commonest folk. Send to *Harper Brothers* of New York, if you take my advice about it.

E. P. POWELL.

From the *Macmillans* I am in receipt of "The Crock of Gold," the last book by James Stephens. This is a book to pick up at any time that you like and read a few pages. This does not mean that it is at all scrappy, for it has an onward march from first to last. Take it with you into the country and read it twice through. Have a pencil with you and mark the brightest passages. I think you will be surprised to find how many scratches you make on the margin. Do not forget that the story is not the real core of this book.

The readers of UUITY know what I think of the *Literary Digest*. It is one of those things that I should dislike to be without, and it is just as good now as it was five years ago, and no better—simply because it would be very difficult to make it any better. If any one of my readers is not a reader of the *Digest*, note that with a subscription at this time is given, free of all charge, ten volumes of books; "The Wonders of Science in Modern Life." There is so much trickery about this giving that as a rule I toss the propositions aside; but this one is genuine.

E. P. POWELL.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company

Abraham Lincoln Centre

$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN
DEPARTMENT EDITOR.....MRS. WILLIAM KENT

EDITORIAL CONTRIBUTORS:

Jane Addams, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred. V. Hawley, Charles M. Henderson, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, E. P. Powell, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do Good is my Religion."

THE SPIRIT OF UNION

It is interesting to note the growing spirit of practical unity in churches of all denominations. This seems to argue advance in at least two directions,—first an enlarging understanding, on the part of clergy and laity, of the really vital elements in the dogmas of Christianity, revealing the fact that the essentials common to all, are found naturally, in the words of the Master,—"Hear, O Isreal; The Lord our God, the Lord is One: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy *neighbor* as *thyself.*" As this conviction crystalizes, the second advance step follows. The representatives of the religion of Jesus in local centers tend more and more to ask,—not, "how can we best promote the growth and influence of our peculiar sect or denomination," but, "how can we best promote in our community the religious cause, which is the cause of moral living, civic righteousness, social and industrial justice—as well as of the spiritual culture of the individual?" More and more churches are finding the answer to this question in Union, one way or another. *The Continent,* for instance, mentions that "an effort is being made to combine the Presbyterian, Christian and Baptist churches of Tuscola, Ill., into one to be known as the United church," and again, "the most advanced step toward church union ever taken in Iola, Kan., was accomplished Dec. 29, when the members of First Presbyterian church joined with the Methodist church communion in the edifice of the latter congregation." Also from Pittsburg comes the following indication of practical cooperation. "At a meeting of the Pittsburg evangelistic committee Jan. 6 plans for the year were adopted. * * * The committee agreed to cooperate with other bodies in the effort to federate them and employ a secretary who should have charge and oversight *over all the religious work carried on jointly by the denominations of the city.*"

It is significant that from almost any denominational periodical of the day we may cull similar information, justifying the hopeful prophecy of a larger sympathy and fellowship. W.

DEATH PENALTY FOR CHINESE OPIUM USERS.

Evidence that the Chinese government is desperately in earnest in its crusade against the use of opium was furnished by an Associated Press dispatch from Shanghai last week reporting the public execution of a woman who persisted in using the drug in spite of the official prohibition. By law effective January 1 habitual opium smoking was made punishable by a fine up to $2,000 and in extreme cases by death. Both the empire and the republic tried with varying success to stop opium smoking, but economic and international questions are involved in the traffic, which is in a measure protected by treaty.

While the government can get at native users and growers it cannot stop the importation of opium from British India. The trade has enriched India to the extent of millions of pounds during the last century, and British merchants of Hongkong and Shanghai, counting upon the continued failure of Chinese restrictive methods, have gone on importing opium with the expectation that somehow they would be able to market it. And bankers have loaned money to the opium speculators, who are now threatened with ruin. Sixty million dollars' worth of Indian opium is said to be lying in the warehouses without finding buyers.

British subjects have not played a creditable role in the past in pandering to China's national vice. Recently the British legation in Peking demanded an indemnity for a large quantity of Indian opium destroyed as an incident in the war on the deadly habit. The opium was not owned by British merchants, though British trade had suffered. The counter claim is made that the Chinese authorities are more active in seizing opium from India than they are in checking its production by Chinese growers, but at best this is a lame defense, and it is to be hoped that English influence will not be used longer to bolster up a traffic that should be outlawed.—*The Continent.*

The Unitarian Advance

A Monthly Magazine of Progress in Religion

GEORGE H. BADGER, EDITOR

ASSOCIATE EDITORS

JOHN HAYNES HOLMES — CHARLES WESLEY CASSON
EDGAR SWAN WIERS — FREDERICK ROBERTSON GRIFFIN
HENRY WILDER FOOTE — ALSON HAVEN ROBINSON

CONTRIBUTING EDITORS

REV. THOMAS R. SLICER, of New York
REV. JABEZ T. SUNDERLAND, of Hartford, Conn.
REV. THOMAS VAN NESS, of Boston
PRES. FRANKLIN C. SOUTHWORTH, of Meadville, Pa.
REV. WILSON M. BACKUS, of Minneapolis, Minn.

THE UNITARIAN ADVANCE
is for all of us, all together. It aims to be the organ of no restricted section, no segregated group, no separating party, and no "peculiar idea." It stands for "the open door" for ideas, with a square deal for all sides.

THE UNITARIAN ADVANCE
Stands pre-eminently for the **Forward Movement** in religious thought and activity—for the fundamental principle of Unitarianism.

THE UNITARIAN ADVANCE
has a resolute purpose.—but it is not dull about it. It is dead in earnest,—which makes it very much alive. It is progressive,—that is, always interesting. It is not afraid of new ideas; and its editors have the courage of their convictions. Besides, we do not deem it essential always to say things in the same old way.

Subscription, One Dollar. Address

THE UNITARIAN ADVANCE

104 East Twentieth Street, New York

PROCTOR ACADEMY

Andover, N. H.

A school for boys and girls conducted under the auspices of Unitarians. In the foothills of the White Mountains, 100 miles from Boston. Pure water. Bracing air. Central heating and lighting plant. Complete sanitation. Separate dormitories. Gymnasium. Athletic advantages. School farms of 150 acres. College Preparatory, Agricultural, Domestic Science, and Commercial courses. Board and tuition $250 a year. Tuition Scholarships for ten students. For catalogue and full information address

FRANCIS TREADWAY CLAYTON, PRINCIPAL

CREAMERIES:
Beecher, Ill., Orland, Ill., Goodings' Grove, Ill.

Dowd Pure Milk Co.

4326-34 Wabash Ave.

Phone Oakland 474

Milk and Cream of the Highest Grade Bottled in the Country.

OUR MOTTO:
Purity, Cleanliness, and Efficient Delivery

THE ARYAN

The Hindu Paper of Canada

Published at 630 Speed Avenue
VICTORIA, B. C.

Send your subscription and write for advertising rates to
S. SINGH, Managing Editor.

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
Phone Oakland 78. 1117 E. 47th Street
Choice Plants and Cut Flowers

Tel. Douglas 3882 Est. 1873

Wm. Wilson

Dealer in
PAINTS, OILS, VARNISHES
Glass and Glazing
Tools, Cutlery and Hardware
3831-33 Cottage Grove Avenue, CHICAGO

The Subscription Price of

UNITY

is $2.00 per annum

Dr. Paul Deussen's Classical Work

THE SYSTEM OF THE VEDANTA

has just been published in an authorized translation by

CHARLES JOHNSTON

Cloth, Gilt Top, Pp. 514 Price, $3.00 net

India has been the classical land of psychological investigation. As the Jew developed religion, the Greeks art and science, so the sages of India, psychology. Pofessor Deussen, who is both a philosopher and a most prominent Sanskrit scholar, has devoted his life to the Vedanta, and in this great work he has collected all pertinent material.

PRESS NOTICES

American Review of Reviews: New York.

This is a rare and wonderful book that is chiefly concerned with the science of the soul. In the Vedanta you will find the seeds of all known philosophical systems. *Emerson's lofty thought was merely the philosophy of Braham filtered through a marvelous Western Mind.*

Boston Transcript: Massachusetts.

Dr. Deussen is a recoguized authority in everything pertaining to Hindu philosophy. This book is a systematic exposition of that Hindu Philosophy known as the Vedanta. The volume is like a combination of a work on metaphysics, theology and practical religion. *The book is not only the work of a great scholar, but that of a man who knows how to make things clear.*

The Continent: Chicago.

This is perhaps the most comprehenisve and best balanced presentation we have had of the Hindu system of religions, philosophy, called the Vedanta.

Springfield Republican: Massachusetts.

The author has attempted and accomplished an enormous task—an immense amount of material is collected and compressed into the space of the volume. The quoted portions of the Vedic text are clear and effective and the comments more than commonly readable for even the lay reader.

The Expository Time: London.

Professor Paul Deussen of Kied is one of the great students of Indian literature. His Upanishada has had a wide circulation.

In this book the name of Vedanta is applied to the theological-philosophical system, founded upon the Upanishads which may be called the Dogmatics of Brahmanism. The translation makes easy reading and yet it is reliable.

THE OPEN COURT PUBLISHING COMPANY
623 - 633 S. Wabash Avenue
CHICAGO, ILL.

GREGG SHORTHAND

holds the world's record for accuracy—**99.6% perfect**—made by Mr. Charles L. Swem on solid non-court matter. On court testimony, Mr. Swem wrote **268 net words per minute**—only one word below the previous world's record.

Gregg Shorthand is the **easiest system** to learn and by far the most efficient in practice. It is taught in over 2,000 schools because with it students can obtain more satisfactory results in a given time than is possible with any other system.

START NOW—Day and Evening Sessions

Gregg School is the largest school in the world devoted entirely to shorthand training.

Let us send you a catalog. Write for a copy to-day, or, better still, call personally and note for yourself the many advantages enjoyed by our students.

GREGG SCHOOL

Telephone Central 3739
32 S. Wabash Avenue **Chicago, Ill.**

Winter Home in Summer Land

"HICKORY CREST"

beautiful private home, all modern conveniences, thirty-acre grove, five minutes of Southern R. R. Station, now open to a few boarders. Special attention to convalescents or those seeking a mild, dry climate for winter. Milk, butter and eggs produced at home. Terms, fifteen dollars per week. References exchanged.

Address

"HICKORY CREST"
Seneca - - South Carolina

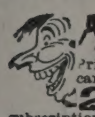
The Meadville Theological School

MEADVILLE, PA.

Founded 1844

is a modern, undogmatic training-school for the ministry, which seeks to combine accuracy of scholarship with catholicity of spirit and practical efficiency. In order to meet the demands made upon it by the churches, it needs at once double its present number of students.

For catalog address, The Registrar, Meadville Theological School



A MAGAZINE of LAUGHTER

THE FUNNIEST OF ALL THE FUNNY MAGAZINES
Brimful of wholesome wit and humor. Join the campaign for One Million subscribers by sending **25** CENTS in Coin for **One Year** or five (5) separate subscriptions for $1.00. Foreign sub'ns, 25 cents extra.
THOMPSON'S MAGAZINE, Dept. , 328 Federal St., Chicago

Between
CHICAGO
ST. LOUIS
KANSAS CITY
via the
Chicago & Alton

Automatic Block Signals
Rockballasted Roadbed
Electric Lighted Trains
Unexcelled Dining Service
The Only Double Track Railroad
between Chicago and St. Louis
For Time Tables and Fares Address:
R. J. McKAY, General Passenger Agent
CHICAGO

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY

Milk :: Cream :: Butter :: Buttermilk

DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?

4221-4229 State Street

Telephones at all Division Offices

EVANSTON :: CHICAGO :: OAK PARK

UNITY HYMNS AND CHORALS

New Edition, Revised and Enlarged

EDITED BY
Frederick L. Hosmer and
William C. Gannett

UNITY PUBLISHING CO.
Abraham Lincoln Centre,
CHICAGO

Advance Roofing and Sheet Metal Works

INCORPORATED

FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

THE MAXIMS OF PTAHHOTEP

A beautiful and interesting Card has been prepared as an Easter gift for the pupils of All Souls Sunday School. The sentences are taken from an Instruction Book for the use of Egyptian Youth edited in the time of the Pyramid Builders. The size is 12½x8½ inches with richly colored border. Copies can be procured for 25 cents.

UNITY PUBLISHING CO.
700 Oakwood Blvd.
CHICAGO

SCHUMAN & CO.

CLEANERS

Desire to announce the completion of their new plant which enables them to handle in the most careful way Ladies' Fancy Wearing Apparell and all delicate fabrics that require the most skillful handling. - -

3954 Cottage Grove Avenue CHICAGO

Telephone call Drexel 231 will bring our representative.

JONES DAIRY FARM SAUSAGES

ASK YOUR DEALER FOR

Jones Dairy Farm Products

We Make

SAUSAGE, HAMS, BACON and LARD

We will be glad to send you one of our little books containing recipes upon request

MILO C. JONES
Jones Dairy Farm
FORT ATKINSON :-: WIS.

Free Reading!

Unitarian sermons sent free on application to MISS ELLEN A. CALL, 35 Sumner St., Lawrence, Mass.

Removal Notice

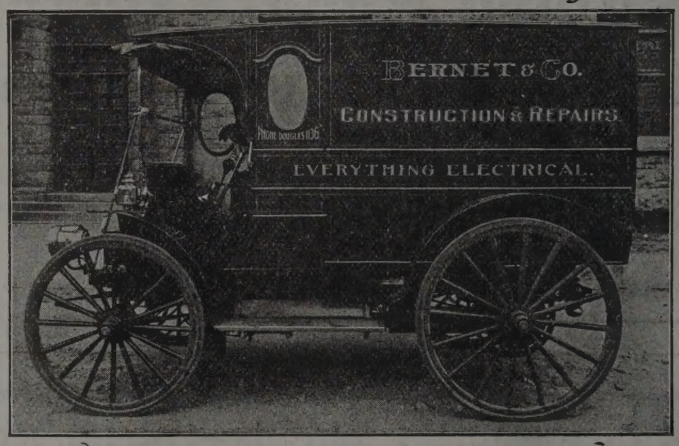
FORCED TO MOVE

The building which we now occupy will be torn down January 1, 1913. We have secured the entire building at 24 West Lake street, near State, where we are permanently located. However, we shall continue to operate this store at 24 North Wabash until December 31.

Telephone, Central 480

White Sewing Machine Co.

GEO. E. CAUGHEY, Manager



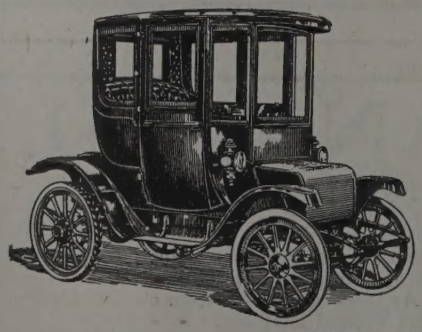
Prompt Service - Best Workmanship

4532 St. Lawrence Avenue

PHONE DREXEL 1435

O. Huppenbauer G. A. Gunggoll P. J. Hiselman

EXPERT REPAIRS, BATTERY RENEWALS AND SUPPLIES



Royal Electric Garage

556-606 E. 40th St.

Half Block East of Vincennes Ave.

PHONE KENWOOD 4146

Buy your wife an Electric and keep it at the Royal Electric Garage. WE HOUSE ELECTRICS EXCLUSIVELY. No dirt or grease from gasoline in this garage.